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AIM All India Magazine
VOL. VI NO. 10 MAY 1977

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WHEELS OF THE CHARIOT OF YOGA

Clarity of knowledge and inner self-vision,
subjugation of the ego,
love, [and]
scrupulousness in selfless and dedicated works,
— are the four wheels of the chariot of yoga.
One who has them will progress safely on the path.

Sri Aurobindo

9. 9. 1947

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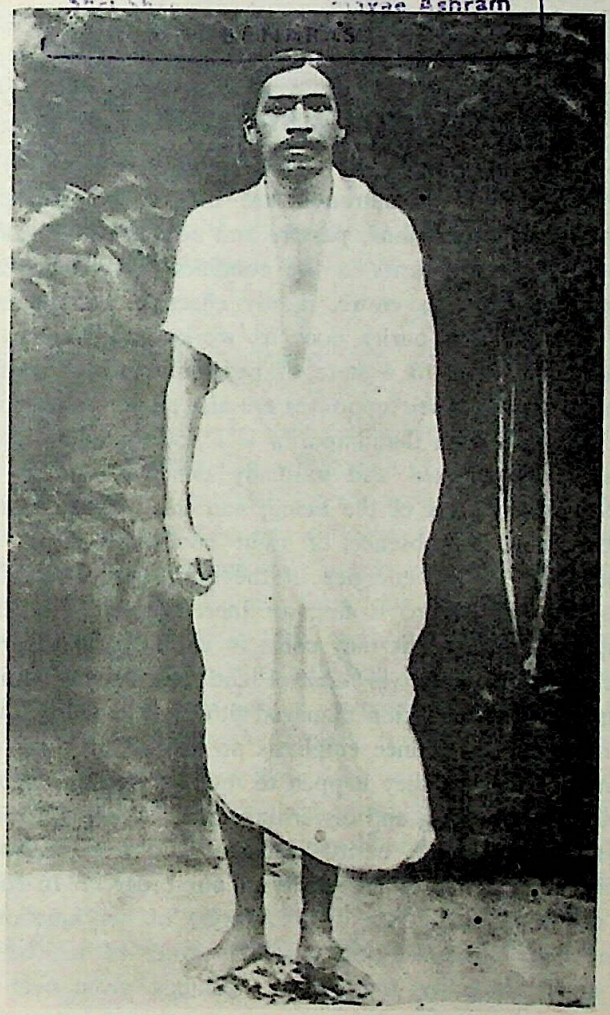

SRI AUROBINDO

(*Photograph taken in 1911*)

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Purity and Concentration

Purity and concentration are indeed two aspects, feminine and masculine, passive and active, of the same status of being; purity is the condition in which concentration becomes entire, rightly effective, omnipotent; by concentration purity does its works and without it would only lead to a state of peaceful quiescence and eternal repose. Their opposites are also closely connected; for we have seen that impurity is a confusion of Dharmas, a lax, mixed and mutually entangled action of the different parts of the being; and this confusion proceeds from an absence of right concentration of its knowledge on its energies in the embodied Soul. The fault of our nature is first an inert subjection to the impacts of things[1] as they come in upon the mind pell-mell without order or control and then a haphazard imperfect concentration managed fitfully, irregularly with a more or less chance emphasis on this or on that object according as they happen to interest, not the higher soul or the judging and discerning intellect, but the restless, leaping, fickle, easily tired, easily distracted lower mind which is the chief enemy of our progress. In such a condition purity, the right working of the functions, the clear, unstained and luminous order of the being is an impossibility; the various workings, given over to the chances of the environment and external influences,

[1] *bāhyasparśa*

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must necessarily run into each other and clog, divert, distract, pervert. Equally, without purity the complete, equal, flexible concentration of the being in right thought, right will, right feeling or secure status of spiritual experience is not possible. Therefore the two must proceed together, each helping the victory of the other, until we arrive at that eternal calm from which may proceed some partial image in the human being of the eternal, omnipotent and omniscient activity.

SRI AUROBINDO

(*The Synthesis of Yoga*, Cent. ed. vol. 20, p. 303)

Each time there is a purification of the outer nature, it becomes more possible for the inner being to reveal itself, to become free and to open to the higher consciousness above. When this happens several other things happen at the same time. First, one becomes aware of the silent Self above — free, wide, without limits, pure, untroubled by the mental, vital and physical movements, empty of ego and limited personality. Secondly, the Divine Power descends through this silence and freedom of the Self and begins to work in the *Ādhāra*. Thirdly, by this working the inner parts of the being are opened and freed; you are liberated from the limitations of the ordinary personal mind, vital and physical and become aware of a wider consciousness in which you can be more capable of the needed transformation.

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The Source Behind Actions

It is a common error to suppose that action is impossible or at least meaningless without desire. If desire ceases, we are told, action also must cease. But this, like other too simply comprehensive generalisations, is more attractive to the cutting and defining mind than true. The major part of the work done in the universe is accomplished without any interference of desire; it proceeds by the calm necessity and spontaneous law of Nature. Even man constantly does work of various kinds by a spontaneous impulse, intuition, instinct or acts in obedience to a natural necessity and law of forces without either mental planning or the urge of a conscious vital volition or emotional desire. Often enough his act is contrary to his intention or his desire; it proceeds out of him in subjection to a need or compulsion, in submission to an impulse, in obedience to a force in him that pushes for self-expression or in conscious pursuance of a higher principle. Desire is an additional lure to which Nature has given a great part in the life of animated beings in order to produce a certain kind of rajasic action necessary for her intermediate ends; but it is not her sole or even her chief engine. It has its great use while it endures: it helps us to rise out of inertia, it contradicts many tamasic forces which would otherwise inhibit action. But the seeker

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who has advanced far on the way of works has passed beyond this intermediate stage in which desire is a helpful engine. Its push is no longer indispensable for his action, but is rather a terrible hindrance and source of stumbling, inefficiency and failure. Others are obliged to obey a personal choice or motive, but he has to learn to act with an impersonal or a universal mind or as a part or an instrument of an infinite Person. A calm indifference, a joyful impartiality or a blissful response to a divine Force, whatever its dictate, is the condition of his doing any effective work or undertaking any worth-while action. Not desire, not attachment must drive him, but a Will that stirs in a divine peace, a Knowledge that moves from the transcendent Light, a glad Impulse that is a force from the supreme Ananda.

SRI AUROBINDO

(*The Synthesis of Yoga*, Cent. ed. vol. 20, pp. 254-55)

Action in the world is given us first as a means for our self-development and self-fulfilment; but even if we reached a last possible divine self-completeness, it would still remain as a means for the fulfilment of the divine intention in the world and of the larger universal self of which each being is a portion — a portion that has come down with it from the Transcendence.

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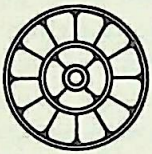

How beautiful, grand, simple and calm everything becomes, when our thoughts turn to the Divine and we give ourselves to the Divine!

with my blessings

M.

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To Belong to the Divine

Q: What is the exact way of feeling that we belong to the Divine and that the Divine is acting in us?

You must not feel with your head (because you may think so, but that's something vague); you must feel with your sense-feeling. Naturally one begins by wanting it with the mind, because that is the first thing that understands. And then one has an aspiration here (*pointing to the heart*), with a flame which pushes you to realise it. But if you want it to be truly *the* thing, well, you must feel it.

You are doing something, suppose, for example, you are doing exercises, weight-lifting. Now suddenly without your knowing how it happened, suddenly you have the feeling that there is a force infinitely greater than you, greater, more powerful, a force that does the lifting for you. Your body becomes something almost non-existent and there is this Something that lifts. And then you will see; when that happens to you, you will no longer ask how it should be done, you will know. That does happen.

It depends upon people, depends upon what dominates in their being. Those who think have suddenly the feeling that it is no longer they who think, that there is something which knows much better, sees much more clearly, which is infinitely more luminous, more conscious in them, which organises the thoughts and words; and then they write. But if the experience is

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complete, it is even no longer they who write, it is that same Thing that takes hold of their hand and makes it write. Well, one knows at that moment that the little physical person is just a tiny insignificant tool trying to remain as quiet as possible in order not to disturb the experience.

Yes, at no cost must the experience be disturbed. If suddenly you say: "Oh, look, how strange it is!"...

Q: How can we reach that state?

Aspire for it, want it. Try to be less and less selfish, but not in the sense of becoming nice to other people or forgetting yourself, not that: have less and less the feeling that you are a person, a separate entity, something existing in itself, isolated from the rest.

And then, above all, above all, it is that inner flame, that aspiration, that need for the light. It is a kind of — how to put it? — luminous enthusiasm that seizes you. It is an irresistible need to melt away, to give oneself, to exist only in the Divine.

At that moment you have the experience of your aspiration.

But that moment should be absolutely sincere and as integral as possible; and all this must occur not only in the head, not only here, but must take place everywhere, in all the cells of the body. The consciousness integrally must have this irresistible need.... The thing lasts for some time, then diminishes, gets extinguished. You cannot keep these things for very long. But then it so happens that a moment later or the next day or some time later, suddenly you have the opposite expe-

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rience. Instead of feeling this ascent, and all that, this is no longer there and you have the feeling of the Descent, the Answer. And nothing but the Answer exists. Nothing but the divine thought, the divine will, the divine energy, the divine action exists any longer. And you too, you are no longer there.

That is to say, it is the answer to our aspiration. It may happen immediately afterwards — that is very rare but may happen. If you have both simultaneously, then the state is perfect; usually they alternate; they alternate more and more closely until the moment there is a total fusion. Then there is no more distinction. I heard a Sufi mystic, who was besides a great musician, an Indian, saying that for the Sufis there was a state higher than that of adoration and surrender to the Divine, than that of devotion, that this was not the last stage; the last stage of the progress is when there is no longer any distinction; you have no longer this kind of adoration or surrender or consecration; it is a very simple state in which one makes no distinction between the Divine and oneself. They know this. It is even written in their books. It is a commonly known condition in which everything becomes quite simple. There is no longer any difference. There is no longer that kind of ecstatic surrender to "Something" which is beyond you in every way, which you do not understand, which is merely the result of your aspiration, your devotion. There is no difference any longer. When the union is perfect, there is no longer any difference.

20. 5. 1953 THE MOTHER

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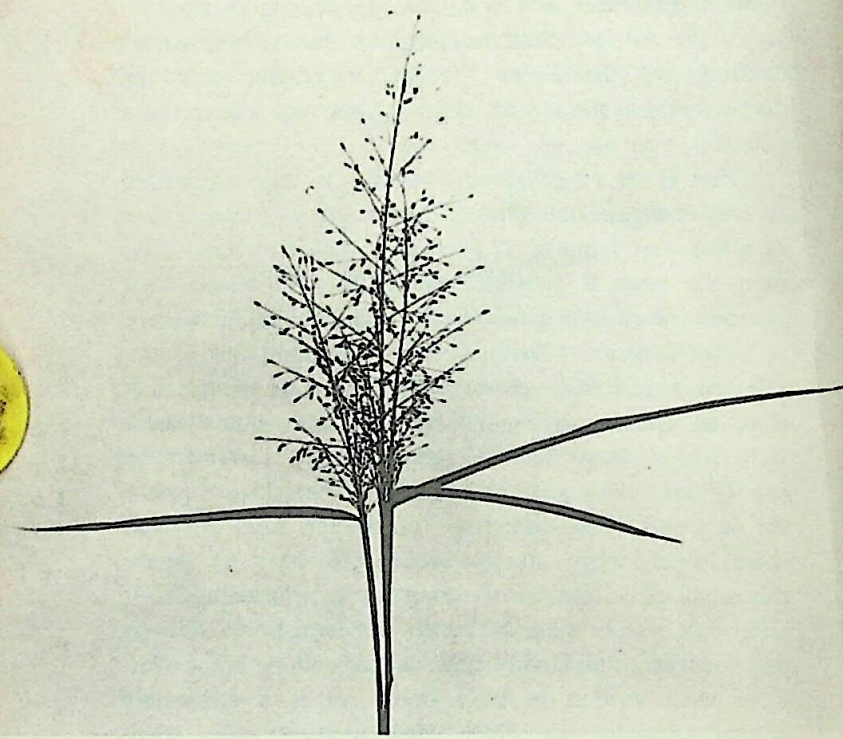

HUMILITY

Adorable in its simplicity

Botanical name: Sporobolus capillaris

One of the common varieties of lawn grass, also known as Drop-seed, these are airy panicles of branching spikelets bearing minute flowers, green changing to maroon.

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Some Definitions

COURAGE

Courage is the total absence of fear in all its forms.

LOVE

Love is self-giving without asking anything in return.

MEANNESS

Meanness is a weakness that calculates and demands from others the virtues it does not itself possess.

SELFISHNESS

Selfishness is to put oneself at the centre of the universe and to want everything to exist for one's own satisfaction.

NOBILITY

Nobility is to refuse all personal calculations.

GENEROSITY

Generosity is to find one's own satisfaction in the satisfaction of others.

15. 12. 1969

THE MOTHER

(*Bulletin*, Feb. 1972, p. 57)

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THE MOTHER

(*Photograph taken in 1895-96*)

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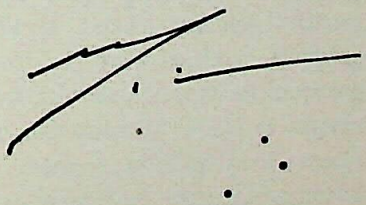
Be always kind, come out of all bitter criticism, see no more evil in everything, obstinately force yourself to see nothing but the kind Presence of the divine Grace and you will see not only within you but also around you, an atmosphere of quiet joy, peaceful trust, luminous hope spreading more and more and not only you will feel happy and quiet yourself but the major part of your bodily disorders will also disappear.



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Rabindranath Tagore in Japan, 1916
(Sketch by the Mother)

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Stepping Back

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself — learn to go deep within — step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back. All that belongs to the ordinary world is impermanent and fugitive, so there is nothing in it worth getting upset about. What is lasting, eternal, immortal and infinite that indeed is worth having, worth conquering, worth possessing. It is divine Light, divine Love, divine Life — it is also Supreme Peace, Perfect

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Joy and all Mastery upon earth with the Complete Manifestation as the crowning. When you get the sense of the relativity of things, then whatever happens you can step back and look; you can remain quiet and call on the Divine Force and wait for an answer. Then you will know exactly what to do. Remember, therefore, that you cannot receive the answer before you are very peaceful. Practise that inner peace, make at least a small beginning and go on in your practice until it becomes a habit with you.

THE MOTHER

(*Words of the Mother*, part III, p. 58)

Let the vast peace of the Divine penetrate you entirely and initiate all your movements.

The Mother

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Destiny of the Human Spirit

A Transcendent who is beyond all world and all Nature and yet possesses the world and its nature, who has descended with something of himself into it and is shaping it into that which as yet it is not, is the Source of our being, the Source of our works and their Master. But the seat of the Transcendent Consciousness is above in an absoluteness of divine Existence — and there too is the absolute Power, Truth, Bliss of the Eternal — of which our mentality can form no conception and of which even our greatest spiritual experience is only a diminished reflection in the spiritualised mind and heart, a faint shadow, a thin derivate. Yet proceeding from it there is a sort of golden corona of Light, Power, Bliss and Truth — a divine Truth-Consciousness as the ancient mystics called it, a Supermind, a Gnosis, with which this world of a lesser consciousness proceeding by Ignorance is in secret relation and which alone maintains it and prevents it from falling into a disintegrated chaos. The powers we are now satisfied to call gnosis, intuition or illumination are only fainter lights of which that is the full and flaming source, and between the highest human intelligence and it there lie many levels of ascending consciousness, highest mental or overmental, which we would have to conquer before we arrived there or could bring down

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its greatness and glory here. Yet, however difficult, that ascent, that victory is the destiny of the human spirit and that luminous descent or bringing down of the divine Truth is the inevitable term of the troubled evolution of the earth-nature; that intended consummation is its *raison d'être*, our culminating state and the explanation of our terrestrial existence. For though the Transcendental Divine is already here as the Purushottama in the secret heart of our mystery, he is veiled by many coats and disguises of his magic world-wide Yoga-Maya; it is only by the ascent and victory of the Soul here in the body that the disguises can fall away and the dynamis of the supreme Truth replace this tangled weft of half-truth that becomes creative error, this emergent Knowledge that is converted by its plunge into the inconscience of Matter and its slow partial return towards itself into an effective Ignorance.

SRI AUROBINDO

(*The Synthesis of Yoga*, Cent. ed. vol. 20, pp. 242-43)

However difficult, that ascent, that victory is the destiny of the human spirit and that luminous descent or bringing down of the divine Truth is the inevitable term of the troubled evolution of the earth-nature; that intended consummation is its raison d'être.

Sri Aurobindo

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Astrology and Fate

Astrology? Many astrological predictions come true, quite a mass of them, if one takes all together. But it does not follow that the stars rule our destiny; the stars merely record a destiny that has been already formed, they are a hieroglyph, not a Force, — or if their action constitutes a force, it is a transmitting energy, not an originating Power. Someone is there who has determined or something is there which is Fate, let us say; the stars are only indicators. The astrologers themselves say that there are two forces, *daiva* and *puruṣakāra*, fate and individual energy, and the individual energy can modify and even frustrate fate. Moreover, the stars often indicate several fate-possibilities; for example that one may die in mid-age, but that if that determination can be overcome, one can live to a predictable old age. Finally, cases are seen in which the predictions of the horoscope fulfil themselves with great accuracy up to a certain age, then apply no more. This often happens when the subject turns away from the ordinary to the spiritual life. If the turn is very radical, the cessation of predictability may be immediate; otherwise certain results may still last on for a time, but there is no longer the same inevitability. This would seem to show that there is or can be a higher power or higher plane or higher source of spiritual des-

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tiny which can, if its hour has come, override the lower power, lower plane or lower source of vital and material fate of which the stars are indicators. I say vital because character can also be indicated from the horoscope much more completely and satisfactorily than the events of the life.

The Indian explanation of fate is Karma. We ourselves are our own fate through our actions, but the fate created by us binds us; for what we have sown, we must reap in this life or another. Still we are creating our fate for the future even while undergoing old fate from the past in the present. That gives a meaning to our will and action and does not, as European critics wrongly believe, constitute a rigid and sterilising fatalism. But again, our will and action can often annul or modify even the past Karma, it is only certain strong effects, called *utkaṭa karma*, that are non-modifiable. Here too the achievement of the spiritual consciousness and life is supposed to annul or give the power to annul Karma. For we enter into union with the Will Divine, cosmic or transcendent, which can annul what it had sanctioned for certain conditions, new-create what it had created, the narrow fixed lines disappear, there is a more plastic freedom and wideness. Neither Karma nor Astrology therefore points to a rigid and for ever immutable fate.

As for prophecy, I have never met or known of a prophet, however reputed, who was infallible. Some of their predictions come true to the letter, others do not,

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— they half-fulfil or misfire entirely. It does not follow that the power of prophecy is unreal or the accurate predictions can be all explained by probability, chance, coincidence. The nature and number of those that cannot is too great. The variability of fulfilment may be explained either by an imperfect power in the prophet sometimes active, sometimes failing or by the fact that things are predictable in part only, they are determined in part only or else by different factors or lines of power, different series of potentials and actuals. So long as one is in touch with one line, one predicts accurately, otherwise not — or if the lines of power change, one's prophecy also goes off the rails. All the same, one may say, there must be, if things are predictable at all, some power or plane through which or on which all is foreseeable; if there is a divine Omniscience and Omnipotence, it must be so. Even then what is foreseen has to be worked out, actually is worked out by a play of forces, — spiritual, mental, vital and physical forces — and in that plane of forces there is no absolute rigidity discoverable. Personal will or endeavour is one of those forces. Napoleon when asked why he believed in Fate, yet was always planning and acting, answered, "Because it is fated that I should work and plan"; in other words, his planning and acting were part of Fate, contributed to the results Fate had in view. Even if I foresee an adverse result, I must work for the one that I consider should be; for it keeps alive the force, the principle of Truth which I serve and gives it a possibility to triumph hereafter so that it becomes part of the working of the future favourable

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Fate, even if the fate of the hour is adverse. Men do not abandon a cause because they have seen it fail or foresee its failure; and they are spiritually right in their stubborn perseverance. Moreover, we do not live for outward result alone; far more the object of life is the growth of the soul, — not outward success of the hour or even of the near future. The soul can grow against or even by a material destiny that is adverse.

Finally, even if all is determined, why say that life is, in Shakespeare's phrase or rather Macbeth's, "a tale told by an idiot full of sound and fury, signifying nothing"? Life would rather be that if it were all chance and random incertitude. But if it is something foreseen, planned in every detail, does it not rather mean that life does signify something, that there must be a secret Purpose that is being worked up to, powerfully, persistently, through the ages, and ourselves are a part of it and fellow-workers in the fulfilment of that invincible Purpose?

P. S. Well, one of the greatest ecstasies possible is to feel oneself carried by the Divine, not by the stars or Karma, for the latter is a bad business, dry and uncomfortable — like being turned on a machine, "*yantrārūḍhāni māyayā*".

SRI AUROBINDO

(*Letters on Yoga*, Cent. ed. vol. 22, pp. 467-70)

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A Recommendation to Parents

The education of a human being should begin at his very birth and continue throughout the whole length of his life.

Indeed, if the education is to have its maximum result, it must begin even before birth: it is the mother herself who proceeds with this education by means of a twofold action, first, upon herself for her own improvement, and secondly, upon the child which she is forming within her physically. Certain it is that the nature of the child about to be born will depend very much upon the mother who forms it, upon her aspiration and will as much as upon the material surroundings in which she lives. The part of education which the mother has to go through is to see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity. And if in addition she has a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions are provided for the child to come into the world with the maximum of possibilities. How many difficult efforts and useless complications are avoided there by!

Education to be complete must have five principal aspects relating to the five principal activities of the

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human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education succeed each other in a chronological order following the growth of the individual. This, however, does not mean that one should replace another but that all must continue, completing each other, till the end of life.

We propose to study these five aspects of education one by one and also their reciprocal relations. But before we enter into the details of the subject, I wish to make a recommendation to parents. The majority of them, for various reasons, take very little thought of a true education to be given to children. When they have brought a child into the world, and when they have given him food and satisfied his various material wants by looking more or less carefully to the maintenance of his health, they think they have fully discharged their duty. Later on, they would put him to school and hand over to the teacher the care of his mental education.

There are other parents who know that their children should receive education and try to give it. But very few among them, even among those who are most serious and sincere, know that the first thing to do, in order to be able to educate the child, is to educate oneself, to become conscious and master of oneself so that one does not set a bad example to one's child. For it is through example that education becomes effective. To say good words, give wise advice to a child has very little effect, if one does not show by one's living example the truth of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterested-

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ness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches. Parents, you should have a high ideal and act always in accordance with that ideal. You will see little by little your child reflecting this ideal in himself and manifesting spontaneously the qualities you wish to see expressed in his nature. Quite naturally a child has respect and admiration for his parents; unless they are quite unworthy, they will appear always to their children as demigods whom they will seek to imitate as well as they can.

With very few exceptions, parents do not take into account the disastrous influence their defects, impulses, weaknesses, want of self-control have on their children. If you wish to be respected by your child, have respect for yourself and be at every moment worthy of respect. Never be arbitrary, despotic, impatient, ill-tempered. When your child asks you a question, do not answer him by a stupidity or a foolishness, under the pretext that he cannot understand you. You can always make yourself understood if you take sufficient pains for it, and in spite of the popular saying that it is not always good to tell the truth, I affirm that it is always good to tell the truth, only the art consists in telling it in such a way as to make it accessible to the brain of the hearer. In early life, till twelve to fourteen years, the child's mind is not accessible to abstract notions and general ideas. And yet you can train it to understand these things by using concrete images or symbols or parables. Up to a sufficiently advanced age

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and for some who mentally remain always children, a narrative, a story, a tale told well teaches much more than a heap of theoretical explanations.

Another stumbling-block to avoid. Do not scold your child except with a definite purpose and only when quite indispensable. A child too often scolded gets hardened to rebuke and comes to attach little importance to words or severity of tone. Particularly, take care not to rebuke him for a fault which you yourself commit. Children are very keen and clear-sighted observers: they soon find out your weaknesses and note them without pity.

When a child has made a mistake, see that he confesses it to you spontaneously and frankly; and when he has confessed, make him understand with kindness and affection what was wrong in his movement and that he should not repeat it. In any case, never scold him; a fault confessed must be forgiven. You should not allow any fear to slip in between you and your child; fear is a disastrous way to education: invariably it gives birth to dissimulation and falsehood. An affection that sees clear, that is firm yet gentle and a sufficiently practical knowledge will create bonds of trust that are indispensable for you to make the education of your child effective. And never forget that you have to surmount yourself always and constantly so as to be at the height of your task and truly fulfil the duty which you owe towards your child by the mere fact of your having brought him into existence.

THE MOTHER

(*On Education*, 1966 ed., pp. 54-56)

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A Message Given by the Mother on October 6, 1969

Let India work for the future and take the lead. Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition.

The time has come to govern through union, mutual understanding and collaboration.

To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties.

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HAD I GIVEN MY ALL!

I had gone a-begging from door to door in the village path, when thy golden chariot appeared in the distance like a gorgeous dream and I wondered who was this King of all kings!

My hopes rose high and methought my evil days were at an end, and I stood waiting for alms to be given unasked and for wealth scattered on all sides in the dust.

The chariot stopped where I stood. Thy glance fell on me and thou camest down with a smile. I felt that the luck of my life had come at last. Then of a sudden thou didst hold out thy right hand and say "What hast thou to give to me?"

Ah, what a kingly jest was it to open thy palm to a beggar to beg! I was confused and stood undecided, and then from my wallet I slowly took out the least little grain of corn and gave it to thee.

But how great my surprise when at the day's end I emptied my bag on the floor to find a least little grain of gold among the poor heap. I bitterly wept and wished that I had had the heart to give thee my all.

RABINDRANATH TAGORE

(*Gitanjali*)

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Information Letter

MARCH 29: Sixty-three years ago, on this day, in the year 1914, the Mother arrived in India, on board the *Kaga Maru*. In her early age, during the body's sleep, she used to meet some spiritual beings. A psychic and spiritual relation with one of these beings became more and more clear and frequent and although she knew little of the Indian philosophies and religions at that time, she was led to call him Krishna. On seeing Sri Aurobindo she realised that she had met the Krishna of her vision. On March 30, 1914, the day after she had met Sri Aurobindo, the Mother wrote: "*It matters not if there are hundreds of beings plunged in the densest ignorance. He whom we saw yesterday is on earth: His presence is enough to prove that a day will come when darkness shall be transformed into light, when Thy reign shall be, indeed, established upon earth.*" In her declaration of August 15, 1954, the Mother again said: "*From the first time I came to India — in 1914 — I felt that India is my true country, the country of my soul and Spirit...*".

This year on March 29, at the Ashram, a special card with the Mother's picture was distributed in the morning. The picture is reproduced on page 14 of this issue of the AIM. Collective meditation was held in the evening at the Ashram Playground.

APRIL 4: On this day, in the year 1910, Sri Aurobindo arrived at Pondicherry, on board the *Dupleix*. To com-

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memorate its anniversary this year, a card with one of the early pictures of Sri Aurobindo at Pondicherry was distributed at the Ashram. (The picture is reproduced on page 3 of this issue.) There was a collective meditation in the evening at the Ashram Playground.

APRIL 24: This is one of the four days observed as the Darshan Days. It was on this day in the year 1920, that the Mother finally arrived at Pondicherry to work with Sri Aurobindo towards the fulfilment of the great vision — the Supramental Manifestation. On this day, in the year 1937, she described her "*return to Pondicherry*" as "*the tangible sign of the sure Victory over the adverse forces*". In a message given at the request of AIR, Pondicherry, the Mother said on 21. 2. 1968: *"I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth."*

The 57th anniversary of this day of the Mother's final arrival at Pondicherry was observed at the Ashram with a visit to Sri Aurobindo's room in the morning, distribution of a picture of the Mother, meditation around the Samadhi from 10 to 10.30 a.m., and March-past at the Playground in the evening followed by meditation.

At BARODA, the Society's Branch organised a three day Shibir from March 27 to 29 under the guidance of Shri Rohit Mehta, as a part of the Mother's Birth

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Centenary Celebrations in Gujarat. Swadhyaya from the book *'The Mother'* — reading and discussions — was conducted by Shri Rohit Mehta. Shri Mehta also gave three public talks on *"The Mother and the Philosophy of Life"*, *"The Mother and Yoga Sadhana"* and *"The Divine Mother"*. On this occasion, a meeting of the Women's wing was held and an elocution competition for girls was conducted. The programme of the Shibir also included meditation, a cultural programme, and a show of Auro-films. Members from different Centres in Gujarat presented the outlines of their proposed programme for the Centenary Year.

Sri Aurobindo Physical Education Committee, CALCUTTA, (a unit of Sri Aurobindo Society), organised the 26th Annual Mass Rally of Youth and Physical Feats Demonstrations at Rabindra Sarobar Stadium ground, on February 20. About 3,000 boys and girls took part in the programme which included March-past, P. T. Drills, Gymnastics, Acrobatics etc. Dr. S. K. Mukherjee, Vice-Chancellor, Calcutta University, presided over the function. Dr. Sushil Mukherji, President of the Committee, appreciated the performance.

At CHAKRADHARPUR (Bihar) the Shishu Chakra (Children's group) celebrated its first anniversary on March 13 and 14. Physical Education demonstrations, reading from Sri Aurobindo, a talk by Prof. Subodh Ranjan Moitra and group-meditation formed the programme. A slide-show on the Ashram was also conducted by Shri Brojen Dhar and Shri Kumar Mukherjee.

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At the NATIONAL BOOK FAIR, held at Ahmedabad from January 15 to 24, Sri Aurobindo Books Distribution Agency (SABDA) participated with a stall and exhibited the Ashram publications. Also at the Book Fair held at Calcutta from February 26 to March 6, Sri Aurobindo Society and Pathamandir organised the exhibition and sale of Ashram publications. Shri Balkrishna Poddar, Director of SABDA, who visited both the book fairs, met the book distributors from all over the country and discussed with them the possibilities of a larger circulation of the books of Sri Aurobindo and the Mother. Members from our various Centres and Branches also visited the stalls and some of them expressed their wish to organise exhibitions and sales of Ashram books in their areas during the Centenary Year. Persons interested in this may correspond with Shri Balkrishna Poddar, SABDA, Pondicherry, 605 002.

At PADRA (Dist. Baroda), Shri C. N. Sharma gave a talk on March 24, on the Yoga of Sri Aurobindo. On March 29, Shri Shivabhai Amin explained the importance of Sri Aurobindo's '*Savitri*'.

At MUZAFFARNAGAR, Shri C. N. Sharma gave a talk on March 17, on the Mother's Birth Centenary. He asked the members to aspire and become worthy of the great boon.

As a part of the Mother's Birth Centenary Programme, it is proposed to publish a series of small BOOKS FOR CHILDREN, with stories well-illustrated. Those, among

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our readers, who are artists and would like to participate in this work as an offering, are requested to write to Shri Guru Pershad, General Secretary, Sri Aurobindo Society, Pondicherry, 605 002. It will also help us if they can send samples of their art work.

BHARAT NIVAS is the cultural pavilion of India in the International zone of Auroville. It is meant to be not a museum, but a place for a living and concrete experience of the soul of India through its diverse manifestations. It will also be a centre of research focusing not only on the great achievements of the past but much more on the new directions to be taken in the future. At present, Bharat Nivas is in the early stages of planning and construction. Small groups are being formed in all the States of India, consisting of people who have a deep understanding of some aspect of Indian culture and can advise how the different disciplines should be presented in a living and future-oriented way at Bharat Nivas. Some of the disciplines to be covered are: Religion and Spirituality, Philosophy, Dance, Drama, Music, Painting, Sculpture, Handicrafts, Folk-art, Literature, Poetry, Technology and Inventions, Astronomy, Physics, Chemistry, Mathematics, Medicines, Architecture, Building Technology, Natural Sciences (Flora, Fauna, Geology), Way of Life (Food, Dress, Customs), Tribal History, Anthropology, Archeology etc.

Those among our readers and their friends who would like to participate in this effort, in any field and in any manner, may write for a detailed note to: General Secretary, Sri Aurobindo Society, Pondicherry.

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From AHMEDABAD Sri Aurobindo Ashram Sales Emporium (Pritamrai Road, Ellis Bridge, Ahmedabad, 380 006) inform us that, as a part of the Mother's Birth Centenary Programme, they offer 10% discount on sale of most of the books. This discount will be available up to 21. 2. 1978.

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— Sri Aurobindo

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— Sri Aurobindo

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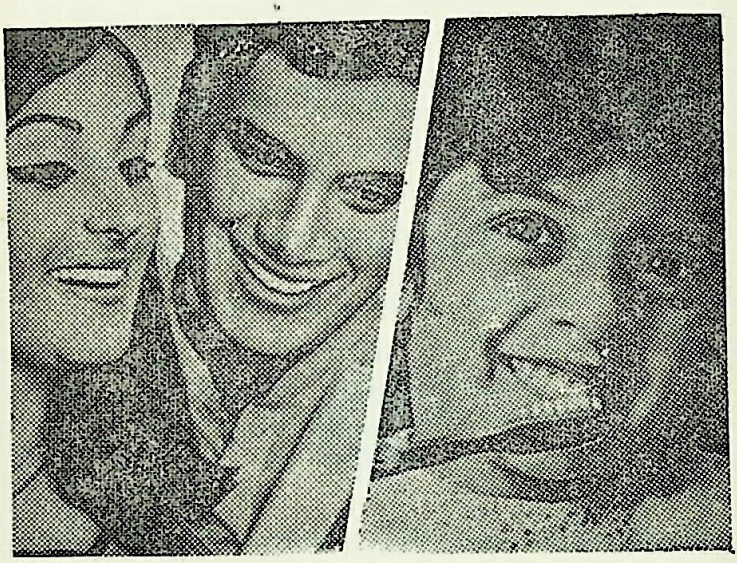

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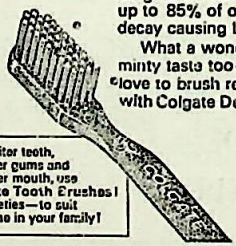

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with them.

—The Mother

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